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The Spirit of Missions;

EDITED FOR

THE BOARD OF MISSIONS

Of the Protestant Episcopal Church of the United States of America.

PREACH THE GOSPEL TO EVERY CREATURE.

VOL. III.

SEPTEMBER, 1838.

No. 9.

PROCEEDINGS OF THE DOMESTIC COMMITTEE.

MONTHLY ABSTRACT.

July 3d, 1838.—Stated Meeting.—The Rev. Dr. Whittingham was called to the chair.

The Secretary and General Agent reported that he had attended the annual meeting of the Board of Missions, on the 20th of June, and laid before that body the report of this Committee : that the report received the favorable attention and approval of the Board, and was referred back to the Committee for publication, with the Proceedings of the Board ; that these Proceedings were referred also to the two Committees for publication : that the two Committees were instructed to prepare, and submit to the Board, a draft of a report to the General Convention, and that the Board adjourn to meet in Philadelphia, on the 2d day of the session of the General Convention in September next.

Joint resolutions were, thereupon, passed, referring the Proceedings of the Board, to the two Secretaries for publication, and instructing them to prepare and submit to the Committees a draft of a report to the General Convention.

Resolutions referring the report of this Committee to the Secretary for publication, with the Proceedings of the Board, and instructing him to make arrangements for a Missionary meeting in Philadelphia, were also passed.

The Special Committee appointed to audit the Treasurer's accounts, reported that they had examined the same and found them to be correct ; and had audited his report to the Board of Missions accordingly.

Resolutions were adopted fixing the salary of Rev. William Douglass, a Missionary in Illinois, and of W. R. Taylor, clerk in the office.

July 16, 1838.—Stated Meeting.—The Rev. Dr. Whittingham was called to the chair.

The Secretary and General Agent reported his correspond-

ence; and that, in connexion with the Foreign Secretary and General Agent, he had superintended the printing of 2,000 copies of the Proceedings of the Board of Missions, with the reports of the two Committees and the two Treasurers and appended documents; and also that 2000 copies of the Sermon of the Rev. Dr. Johns had been printed, and that these publications were in the course of distribution among the clergy and laity.

The Committee on Indian Missions reported a series of instructions to the Secretary and General Agent on his visit to Green Bay, which were adopted.

On the report of the Committee on Northern Missions, Maumee city and Manhattan, Ohio, were adopted as one station, and Miami and Perrysburg as another, instead of Maumee city and vicinity; the Rev. Mr. Hickox becoming the Missionary of the former station.

Terre Haute and Jeffersonville, Indiana, and Buffalo Knob, Missouri, were adopted as Missionary stations. The Rev. Alvah Sandford of Ohio, and the Rev. Robert Ash of Indiana, were appointed Missionaries under Bishop Kemper's jurisdiction.

On the report of the Committee on Southern Missions, St. John's in the Prairies, Ala., was adopted as a station instead of Greensborough; also, Irwinton and Marion, Alabama, Quincy and Marianna, in Florida; Macon, Holly Springs, Bay St. Louis, and Jackson in Mississippi, were severally adopted as stations; also Cotton Gin and Aberdeen, Mississippi, as one, Clinton and Raymond, Mississippi, as another station.

The resignations of the Rev. A. Mathews, and the Rev. N. P. Knapp, one being a resignation of his station at Tuscaloosa, the other at Benton, Alabama, were accepted.

Among the communications received was an interesting one from Bishop Otey, giving an account of Bishop Kemper's Southern visitation.

The Committees on Northern and Southern Missions were instructed to report at the last meeting in August, on the re-appointment of the Missionaries in their respective departments, and on the salaries respectively.

The Committee adjourned to the 27th of August, for their next meeting, dispensing with the regular meetings in August.

PROCEEDINGS OF THE FOREIGN COMMITTEE.

MONTHLY ABSTRACT.

July 5, 1838.—The stated meeting having been postponed to this evening, the Committee met, the Right Rev. Chairman present.

Resolutions were passed providing for the printing and publishing the Proceedings of the Board, and for the preparation of the draft of the Triennial Report of the Board as directed at its late meeting. These Resolutions were jointly with the Domestic Committee.

Mr. Cary having declined his appointment, Henry I. Seaman, Esq., was unanimously elected to fill the vacancy existing in the Committee.

Copious journals from the Missionaries to Western Africa were laid before the Committee, containing information of a very satisfactory and cheering character from Cape Palmas.

July 17, 1838.—Stated Meeting.—The Right Rev. Bishop Onderdonk present.

An appropriation was made for the distribution of the scriptures at Athens, by Rev. Mr. Hill.

The Secretary and General Agent having stated that the Editors of the Spirit of Missions had found it expedient to prepare an extra number for August, to contain Bishop Otey's official report of Bishop Kemper's South-Western visitation, and also, Extracts from Journals of the Missionaries to Western Africa, the same was authorized.

On motion, Mr. Seaman was appointed a member of the Standing Committees on Greece and Persia.

The Committee adjourned until the 28th of August, on account of the expected absence of several members on the next stated day, and during the Diocesan Convention at Utica.

OFFICIAL CORRESPONDENCE

DOMESTIC.

MISSOURI AND INDIANA.

FROM THE RT. REV. DR. KEMPER, MISSIONARY BISHOP.

St. Louis, Mo., June 5, 1838.

I arrived here 20th May, and hoped to remain long enough to finish letters to you and the Board, and to answer some of the almost one hundred on my table. St. Charles, Fulton, and Palmyra, demanded my attention and perhaps would have been visited during this interval, were it not that Mr. Minard was prostrated and required immediate relief. I have therefore been an active parish minister since my return to St. Louis—and our peculiar and interesting situation has required of me steady and unremitted exertions. Must not even letters give way to necessary ministerial duty? I think so; and have acted accordingly. Mr. M. is much recruited, and I start to-morrow for Indiana and then Wisconsin. It would be of immense service to us to have a missionary station in the upper part of this city. Our church will be consecrated in the fall, and it is now believed, even by the most cautious, that all the pews will be taken by Christmas. St. Louis has doubled its inhabitants the last four years, and it is now growing rapidly. My wish is to have another clergyman here at once—to have three services every Sunday in our base-

ment story, and an occasional service, if a room can be obtained, in the northern part of the city, and as soon as our church is occupied, ministers and several of the people will unite to build an edifice that will do for a missionary congregation. Mr. Minard is instant in season and out of season, and nobly disinterested. Mr. Peake is a fine, single-hearted, devoted man. Do send him a fellow laborer to Fulton. St. Charles is yet vacant. There are several Episcopalians at Buffalo Knob near Troy in this state, whom I shall visit, with divine permission, in the fall. I nominate it as a missionary station.

I will go with great pleasure to visit the Senecas in the fall if the Committee still desire me to do so. I have now accurate instructions with respect to the road, and should not be surprised if several volunteers from the East and from this neighborhood accompany me on the journey. I found here the three Mohawk Prayer Books which you sent. They have attracted no little interest. I have written to the Rev. Solomon Davis to have translated for me into that language the blessing and the words used at confirmation.

I hope to give, if not ordered elsewhere, the greater part of next fall and winter to Missouri. Many interesting portions of it are yet to be explored.

I trust another Missionary Bishop will be appointed, with permission to one or both, to give a portion of time to one or two feeble neighboring dioceses. As Florida and Louisiana have organized and will apply for admission into the General Convention, there will remain Indiana, Missouri, Wisconsin, Iowa and Arkansas for Missionary jurisdiction. To these should be added, I think, the Indian Territory. Now if the two Missionary Bishops were authorized (if applied to) to take charge of the new neighboring dioceses, Louisiana, Mississippi, Alabama, Georgia and Florida might be thoroughly visited during the winter season for some years to come;—and the expense to the Committee would not be greater than their present support of one, as of course the missionary salary should be diminished in proportion to the time given to the dioceses.

To judge from the hasty view I have taken of some of the letters before me, I believe I could obtain several worthy and devoted clergymen, provided I secure them and their families against want and suffering. The right way I am sure would be, if you could possibly do it, to act towards many of your Missionaries as the Foreign Committee does towards theirs—pledge them a support. How can I now ask a brother to come to any of my Missionary stations, who has a wife, and two, three or four children, when your salary is all he can possibly depend upon for a year or two. The first year is required to awaken and arrest attention; perhaps then the two or three to building a place of worship; so that three years must often elapse before the people can support their minister.

The field in the South-West for our operations, is boundless.

Episcopalians are coming into it from South Carolina, Virginia, and particularly North Carolina; and they are Episcopalians of intelligence, wealth, and often of piety.

I have written thus far in all possible haste, and must now stop.

Terre Haute, Indiana, June 21.

Yours of the 1st instant found me at Evansville. My arrangements, with divine permission, are as follows:—Next Sunday, 24th instant, at Indianapolis—July 1st, at New-Albany—8th, St. Louis—15th, Prairie du Chien, to remain some time in Wisconsin; and now I say to be at Green Bay August 5th, or whatever day may be positively fixed on for the meeting of the Trustees of the Wisconsin University. On the 24th of August, we are to hold a primary convention at Madison, and will probably apply for admission into union, on the express proviso that Indiana may have the services of a Missionary Bishop for a few years longer.

Mr. Ash has been transferred to me by Bishop Smith. He resides at Jeffersonville, which is growing, I am told, very fast. His prospects, he assures me, are encouraging, having eleven communicants and an increasing congregation.

Prospects are brightening at Vincennes. There must be a clergyman there as soon as possible. I have written to ———. If he will not accept, to whom shall I apply? He should be a learned man, capable, if necessary, to cope with the Romanists. The Episcopalians of the place have pledged me two hundred and fifty dollars to a Missionary for the first year. This they will probably increase on his arrival, and I believe in the course of a year, under the ministry of a judicious man, a church will be built. The opening is remarkably favorable. General Harrison owns property at Vincennes. I walked out with him on Tuesday morning, when he selected a handsome lot, which he presented to the Episcopalians. There are members of our Church in the immediate neighborhood. There are two thousand inhabitants—it is growing and is healthy.

You will be pleased to hear that I have preached at New-Harmony. The audience was large and attentive. Mr. Robert Dale Owen was one of those who prepared the room for worship. I baptized the three children of General Twigg, whose father was a London rector.

I nominate Terre Haute as a Missionary station. The time I think has at last come for operation and decided measures in this place. It has three thousand inhabitants—is growing rapidly—is beautiful, and its inhabitants are very intelligent. I shall write in a day or two to ———, to come and take possession of it. There is a village twenty-five miles from here, from which I anticipate something important in relation both to education and the Church. I will write more fully hereafter if the prospects now encouraging should brighten. It is Rockville on the road to Crawfordsville.

Louisville, Ky., July 2.

I hope in an hour or two to start for St. Louis, and to-day week to leave that city for Wisconsin.

You will be gratified to learn that Mr. Britton is doing admirably well at Indianapolis. I confirmed there yesterday week, 17 persons. He has now 24 communicants; and his pretty Gothic church, which is to be 40 by 60 feet, will be finished by the 1st of September.

On Thursday ensuing, I laid the corner-stone of Christ church, Madison. Yesterday I officiated both at New-Albany and Jeffersonville, and confirmed four in each village. The cause at New-Albany is advancing slow but sure. Unexpected circumstances prevented the laying of the corner-stone, as was intended, this morning. It will be ready I trust to be laid under gratifying auspices the next time I am in this vicinity. At Jeffersonville Mr. Ash officiates every Sunday morning, and his congregation is increasing. The village is growing rapidly.

WISCONSIN.

FROM THE REV. R. F. CADLE, MISSIONARY IN WISCONSIN.

Prairie du Chien, June 25, 1838.

I have preached twice at Mineral Point, the seat of justice for the county of Iowa, a town supposed to contain about seven hundred inhabitants, and which is fifty miles distant from Cassville and forty miles distant from Galena. I preached on Sunday, the 29th of April, in the afternoon, in a school-house at Dubuque, on the western bank of the Mississippi, and the seat of justice for the county of Dubuque; where I also officiated on Sunday, May 6th, preaching in the morning of that day by invitation, in the house of a member of the Baptist denomination. This settlement is in that part of Wisconsin territory which is on a line with the northern boundary of Illinois. It is built on a dry and slightly elevated prairie, the height of which above the river may be estimated at from ten to thirty feet, the length of which is from two to three miles, and the breadth of which varies from less than a quarter to three fourths of a mile. The extent of the town is about three-fourths of a mile, and it is conjectured to contain from fifteen hundred to two thousand inhabitants. Beyond the bluffs, which form the western border of the prairie on which the town is built, and which rise to the height of about three hundred feet, there is supposed to be a population of four or five hundred persons within a circuit of four miles. A Roman Catholic church has been erected in the settlement and a Presbyterian meeting-house has been begun to be built, but it is still uninclosed, and the work of building has been suspended. The Roman Catholics form a large portion of the inhabitants of Dubuque; and of the Protestants, the Methodists are the most numerous religious body, and alone have regular public worship.

There is a number of persons residing in this town who belong to, or who prefer the Protestant Episcopal Church. This settlement has derived its name from Julien Dubuque, who in the year 1788, obtained from the Fox Indians, permission to work the mines contained in an extensive tract of about seven leagues on the Mississippi, and extending three leagues into the interior, including the site of the present town of Dubuque. The age of this town is five years; the region west of the Mississippi, of which the county of Dubuque is a part, having been ceded by the Sac and Fox Indians in 1832, and having been taken possession of by the government of the United States in June of the following year. Its distance from St. Louis is upwards of four hundred miles. The country adjacent to the settlement is said to possess equally great advantages as an agricultural and as a mineral district. It seems very desirable that the Episcopal Church should be established in this town, which is, I believe, the largest in the territory west of the Mississippi, and where, I have no doubt, encouragement would be given to the labors of a clergyman of our communion, and perhaps some additional weight is lent to its claims to notice, and to some other places similarly situated, (among which Burlington may be mentioned) by the consideration that a new territory will, as it is judged, be soon formed of the western part of Wisconsin, and that probably there will be large accessions to its population within a short period.

Some efforts have been made here for the building of an Episcopal church. As yet about \$450 have been subscribed for this object. The cost of materials and the high prices charged for labor, forbid me, however, to hope for any results from this attempt, (although two or three times the amount subscribed could be collected,) unless the plan of the church should contemplate a very small building to be erected in the plainest manner possible, which would indeed meet my views and wishes.

FROM THE REV. JOHN NOBLE, MISSIONARY AT MILWAUKIE.

Milwaukie, June 13, 1838.

Since my arrival here in February last, I officiated in a small school-room for several Sundays; but as it was extremely inconvenient for the congregation, they petitioned the proper authorities for the use of the court-house, a large and commodious building, and their request was immediately complied with. We have organized a church under the name of "St. Paul's church, Milwaukie." The Episcopalians at present are not very numerous; but those of them who do profess an attachment to the Church are attached sincerely. There is one thing however which the pious Christian cannot but view as very lamentable; some of the most influential citizens are professed infidels; this, as you must be well aware, exerts a bad influence over a certain portion of the community. Besides, I am given to understand that there is a weekly paper of infidel principles circulated

amongst them. Hence the station at Milwaukie is very important, and requires a man well taught in the arguments necessary to establish the authenticity of the Holy Scriptures; otherwise he will injure the cause in which he is engaged. There is also a great deal of profane swearing. What adds to the importance of this station, is that Milwaukie and the adjacent neighborhood is rapidly increasing in population.

I rejoice to say that our numbers strengthen each succeeding Sunday, so that in due time, if we go on thus, we shall become a mighty and glorious force. The presence of a Bishop amongst us might be of incalculable benefit. A number of adults wish to be baptized, and several wish to be confirmed. I purpose delivering on Sunday evenings, a few lectures explanatory of the Book of Common Prayer, as many who attend us seem to have an imperfect knowledge of it. These, with a few lectures upon the genuineness, authenticity and inspiration of the Pentateuch, I trust will, under the divine blessing, not only be favorably received but productive of essential benefit. That the Church will increase rapidly in this part of the country, if laborers be sent out, I have no doubt.

INDIANA.

FROM THE REV. M. HOYT, MISSIONARY AT CRAWFORDSVILLE.

Crawfordsville, June 20, 1838.

Since my last report I have continued to officiate as usual, twice on each Lord's day at Crawfordsville, with two exceptions. One of these days I passed at Indianapolis, with the Rev. Mr. Britton, and had the pleasure of again preaching Christ and him crucified, in the place where once I labored. During my visit I assisted in laying the corner-stone of Christ church. It was truly pleasing to me to be present on the occasion, and most sincerely I rejoice to witness the flourishing condition of the Church and their flattering prospects of permanency and success. The other Sunday I was at Lafayette, and officiated for the Rev. Mr. Johnson, who is now absent at the East. No doubt (although this is not a station) the Committee will be glad to learn that the Church in this place is in a prosperous condition. Their church edifice is I suppose by this time completed, and will be opened for public worship immediately on the return of Mr. Johnson. From all that I have heard, I have no doubt that his congregation will at once be both large and respectable. Besides these services I have, with one or two exceptions, observed all the stated services of the Church. During Easter week I had services every evening, Mr. Johnson being present and assisting, on Monday, Tuesday, and Wednesday. On the fifth Sunday after Easter, the doors of the church (yet in an unfinished state) were opened for public worship. The day was unpleasant,

but I was agreeably surprised with the attendance of a large and attentive audience. On every occasion of public worship since, the congregation has been from three to four times as large as heretofore. Whilst, therefore, we still have much to discourage us, yet we trust if we are found faithful in the discharge of our duty, and rely entirely for success on the blessing of God, the day will come when the Church, as a witness of the truth, shall receive that respect and attention due to a Church planted by the Apostles, Jesus Christ being the chief corner-stone.

FROM THE REV A. H. LAMON, MISSIONARY AT EVANSVILLE.

Evansville, June 22, 1838.

I have nothing of any special interest to communicate; enough however to excite feelings of devout thankfulness that my labors are not in vain in the Lord, and to confirm me in the assurance that the prospect for ultimate and extensive usefulness through the influence of the Church, under God's blessing, is constantly brightening. My Sunday school, which at the last report numbered about forty pupils, contains now almost twice as many. The congregation is steadily on the increase, and varies in attendance on the services of the church from 150 to 200. Many of these join in the services and sustain the responsive part very well. Oh, that they were all spiritual worshippers!

About a fortnight ago we had a most delightful convocation which lasted three or four days. Our excellent Missionary Bishop was present, together with several of the Indiana clergymen—Rev. Mr. Peers of Kentucky, and Rev. Mr. Hutchins of Illinois. The services and preaching throughout were interesting, and I trust, calculated to deepen the favorable impression already made upon the people of the place, with reference to the Church. The ordination of the Rev. Mr. Peers, (by request of the Bishop of Kentucky,) added not a little to the interest of the occasion.

FROM THE REV. J. B. BRITTON, MISSIONARY AT INDIANAPOLIS.

Indianapolis, June 30, 1838.

In making my report for the last quarter of my first year, as Missionary at Indianapolis, I would fervently thank the Lord for many tokens of favor, both personal and official, and sorrow that his mercies have not been more improved. I have not been prevented by sickness from officiating on any occasion during the year, but have preached here (besides regular weekly services) twice every Lord's day, except three, on which others preached, and two, one of which was spent at Evansville, during Convocation, and the other at Louisville in collecting for the church building, on both of which I officiated; so that I must have delivered, besides offering prayers, more than 150 sermons and lectures during my Missionary year. I have also been greatly

blessed in my family—but especially in view of the priceless value of a human soul, have I been honored in adding to the Church some whose names I hope are written in the Lamb's book of life. On my arrival here I sought for the elements which I was to organize into a church, and found two persons in town who wished to be communicants, and two in the country, eight miles distant; and I obtained at first to my parish paper the names of two males and five females. This was my beginning, and discouraging enough it was, but I expected to find difficulties and only lived in hope that in time the Church would be known and appreciated. Since that time there have been added to the communion, from the world, sixteen, and from other denominations, seven; so that my report for the year will be, July 1, 1837; communicants, four; added, twenty-two; removed, two. July 1, 1838.—Communicants, twenty-four. Confirmation has been administered twice. July 30, 1837, four were confirmed, and June 24, 1838, seventeen; making twenty-one persons. On both these occasions Bishop Kemper officiated. The Lord's supper has been administered monthly from the beginning. I have baptized during the year, thirteen children and two adults, making fifteen baptisms; solemnized four marriages, and attended two funerals. An interesting state of religious feeling exists in my congregation, and the prospect of adding to the communion is still encouraging. During the year we have purchased a lot and commenced a church edifice, now considerably advanced, which would do credit to an older parish. Fifty dollars have been raised for the Committee, and four hundred and fifty dollars subscribed, and a good proportion paid in for my support. The review of the year is thus very encouraging; and although I have lost the most liberal subscriber and my senior warden, by removal, yet the future is also encouraging. My last confirmation was deeply interesting. Two persons over sixty years of age made a profession of faith in Christ; five were young men, and there were three married couples. The impression made by the ordinance, and the Bishop's devoted preaching, was deep and we hope lasting. I would relate, as an interesting circumstance, that on Whit-Sunday I administered the communion to twenty-eight persons, when twenty-one out of my twenty-two communicants, were present.

P. S. We think we have done so much that we may call upon others to help us to finish our church, and I would, through the "Spirit of Missions," acknowledge the receipt from "Christ church, Louisville, Kentucky," of cash \$159; from ladies of the same parish, a variety of articles for our sale, and through Bishop Kemper, a Sunday school library. I have been able to do but little for a Sunday school for want of a library, but hope to do more now.

FROM THE REV. H. CASWALL, MISSIONARY AT MADISON.

Madison, July 1, 1838.

The services have been continued as usual during the last quarter, and the congregation is still gradually increasing. Our communicants are now about thirty in number, and great attention continues to be paid to the preaching of the Gospel. I have been delivering a course of lectures on the history, doctrine, discipline, and worship of the Church, which have been well attended. Many of the members of other denominations have been regularly present and I trust that through the divine blessing some good has been effected. The corner-stone of our new church was laid on Thursday, the 28th ult., by the Right Rev. Bishop Kemper. The citizens manifested considerable interest on the occasion, and the Bishop's excellent address will be long remembered. Next week we purpose to hold a parish meeting in order to elect delegates to the first Convention of Indiana, which is to meet in this place on the 24th of August. My family and myself have suffered much from debility and sickness.

FROM THE REV. A. STEELE, MISSIONARY AT NEW-ALBANY.

New-Albany, July 2, 1838.

We are still making progress; slowly indeed, but I trust surely. During the three months past I have officiated regularly, as usual, for the congregation and in the Sunday school. There have been four baptisms and four also have received confirmation; two others were desirous and expecting to be confirmed, but were prevented by sickness. The great hindrance to our increasing in numbers, or in gathering together souls to hear the preached Gospel, is the want of a house of worship. Owing to the extreme difficulties of the times, our progress in building is slow. In addition to our former subscription of near \$1200, we have received as the avails of a fair held by a few ladies, the sum of \$240; also from some friends in Philadelphia, \$70, and from another devoted and beloved benefactor, \$100. We need now a *loan* of \$1500, and then we can progress with our church at once. Unless we can obtain this loan we must remain—how long I know not—in a most discouraging condition; or else we must sacrifice from 6 to \$800 on a lot of ground which we have, in order to raise the money and proceed with our building. The vestry will give any security required for the proposed sum, and the usual rate of interest. Is there no individual or church that will loan us the sum under the circumstances mentioned, and thus be the means of helping us forward in the great work of publishing the Gospel to the destitute, while there would at the same time be security for the safe return of the sum loaned, &c. at the close of the period mentioned? Can you not direct our attention to some source whence it can be obtained? Could some benevolently disposed person who has the means see our condition just as it is, we know there would be no difficulty in the case.

FOREIGN.

GREECE.

ATHENS.

The following are extracts from translations of the original in Greek, written by two of the pupils of the Seminary at Athens, for the education of female teachers, under the charge of the Missionaries of the Church. One of the letters is from a scholar to her teacher, the other from another to a gentleman of this city.—[Com.

(TRANSLATION.)

Athens, Oct. 30, 1837.

MUCH ESTEEMED TEACHER—I write this letter since I am well aware that nothing yields you greater pleasure than the conviction that your unceasing instruction has not been in vain, but has benefited the souls of those who read the Holy Gospel. Among these, I especially am one, who, being perfectly ignorant of the power of the word, was continually falling into temptation, but now, on the contrary, never commit a fault but what my conscience reproves me; being reproved by the Gospel, according to which, I know what is good and what is evil, and if I do not practice the good it is sin; as it is said in James iv. chap. 17 v. "To him that knoweth to do good and doeth it not, to him it is sin." I can also now exclaim as the prodigal son did, "I was dead and am alive again, I was lost and am found," because I now feel the Gospel of God worketh in me wonderfully day by day. Wherefore I warmly beseech you to remember me in your prayers, that I may receive from the Lord his Holy Spirit and the true faith, that I may become myself capable of teaching others and show that I have received, as it is said in the Gospel of St Matthew, "Freely ye have received, freely give."

With sincere affection,

Your Christian Sister,

(TRANSLATION.)

Athens, Oct. 31, 1837.

RESPECTED SIR—I resolved to write to you to express my gratitude for the benefits conferred upon my country and on myself. Truly I ought to praise the all-merciful Father that my country enjoys the gift of peace. The school increases and consists of 600 boys and girls who assemble with pleasure, and are instructed first in the Holy Gospel which is the basis of religion, and afterwards in other branches of education.

I praise God unceasingly for having visited us, and preserved us through past afflictions and times of barbarism, and having enlightened us by means of his Holy Ghost, that we may know our duty towards God and man. I therefore resolved to write to you concerning the advancement of the Holy Gospel, being myself an example; I who four years ago was walking in dark-

ness, but now, glory be to God ! I am acquainted with the Holy Gospel, and never so happy as when occupied with the Bible. I often assuage the grief of this world by reading the scriptures, knowing that there is no other means of consolation when we are in tribulation, than reading these inspired writings.

Truly the pains taken day and night (for our instruction) will not go unrewarded, especially as the laborers work far from their relations, friends, and country. For the Holy Gospel says, "whosoever forsakes father and mother, and brothers and sisters, for my sake, shall receive a hundred fold and shall inherit eternal life." In another place it says, "He that converteth a sinner from the error of his way, shall save a soul from death and hide a multitude of sins." Verily we are taught to overcome ungodliness and worldly desire, and to "live soberly, righteously, and godly, in this present evil world, looking for that blessed hope and glorious appearing of the great God and our Saviour Jesus Christ, who gave himself for us that he might redeem us from all iniquity, and purify unto himself a peculiar people zealous of good works." Truly there is no other means for a sinner to turn to repentance, except through the Holy Gospel. I had myself the desire to repent but did not know I could. It is true I often read the Holy Gospel, but understood little what I read, although I heard it explained often by our revered benefactors. Now, however, glory be to God ! I understand what I read, and try as far as is in my power to walk according to the Holy Gospel, because I know the consequences of the right and the wrong path, and if I do not choose the right I sin ; for it is said, "whosoever knoweth to do good and doeth it not, to him it is sin."

I try to double the talent which hath been given me, that I may hear the "Well done, good and faithful servant, enter thou into the joy of thy Lord," when I appear before Almighty God, who will reward every one according to his works.

Your humble Friend,

EXTRACT FROM A LETTER ENCLOSING THE ABOVE.

Athens, Nov., 1837.

By the inclosed letters you will learn how much reason we have for the assurance that God is with us and bestows his blessing on Missionary labors here. From the facts stated, and from the sentiments of the writers, which my own observation convinces me, describe the real feelings of their hearts, you can see that this work is constantly growing in spiritual things. Have no fear or doubt about this. "The root of the matter" is here, and this is the reason why all who see it are attracted by its beauty. We are satisfied that the wise, the rich, the noble, the great, and above all, the poor, unite in its praise and in acknowledging its beneficial results among this people.

PERSIA.

FROM THE REV. MR. SOUTHGATE.

Constantinople, April 10, 1838.

My last communication to you was dated at Teheran, November, I now greet you once more from the Imperial City. I hope to send you, within this week or the next, some account of my travels since the date of my last letter. The sailing of an American vessel to-morrow, affords me an opportunity of writing which I embrace, to say a word upon a subject of more immediate importance than news concerning myself.

I have at different times suggested something respecting the establishment of a station among the Greeks of this city. I thought that the information which Dr. Robertson might obtain would be much more valuable than any thing which I could offer, and therefore I deemed it unnecessary to forward the notes which I had gathered upon the subject. I could not bring myself to recommend that a new Missionary from the U. S. should be sent thither, and I hoped that the result of Dr. R.'s inquiries might be his own removal to this place. I now learn by a letter from him which I found awaiting my arrival here, that he has visited the city during the last winter, and that his opinion is decidedly in favor of a Mission.

These things seem to be providential leadings towards the result so long in contemplation, and I therefore hail them with joy. My own conviction of the importance to our Eastern Missions of a station here, has been greatly deepened during my tour, Indeed I hardly know how to recommend to you the extension of efforts into the regions which I have traversed, without first occupying this post. It is of the first moment in connection with my own work, while the field itself is of the most promising character. Some difficulties also which were in the way of our occupying it a year ago are now removed. This is another indication of Providence which cheers me.

Dr. R. has doubtless ere this transmitted to you his own views and the information which he gained during his visit. I leave it to him to set before you the encouragements and necessities of the field itself; but I would add something more to the general remark which I have already made respecting the importance of the place, as a link, or rather as a grand centre in our Eastern Missions. The whole region over which I have travelled is connected with the Levant through Constantinople, and through no other point. The great lines of communication from Europe and the Mediterranean, on the one hand, Persia, Armenia, and Mesopotamia, on the other, centre here. If the Missionaries of our Church shall go beyond this point to the last named countries, they must pass here. All the furnishing of their Mission at the outset, and all future supplies and communications to them must pass here. The chain by which they shall be united with the other Missions in the Levant, and by which mutual influence and aid shall be transmitted, must pass here. If we have Missions in

Greece, and others in Persia, without a connecting station here, we shall have in our hands the two ends of a broken chain. The principle of sustaining Missions in connection with each other, is a most important one, especially when the system of effort is so uniform as it is throughout the East, and the means of supporting that effort may be made to flow so much from a common source. In order that these means may be diffused, the channels must be connected and continuous. There is a peculiar necessity in these lands for the connection of which I speak, arising from the nature of the Missionary work here, from the fact that the different departments of it and the different stations, are not and cannot be independent of each other. The schools and the distributors at Trebizond create a demand upon the press at Smyrna; the issues of the press at Smyrna sustain the work of education and distribution at Trebizond. I give this example only to illustrate the principle. The principle is evidently a different one from that which would operate in a collection of Missions, where oral preaching was to be the sole or chief mode of effort. In this last case there would not be the same necessity for an extensive system, and a connected operation. Each station, and each individual Missionary would be to a greater degree independent. There are no lands where education in one way or another is so largely the mode of Missionary effort as here, and therefore none where connection and mutual dependence are so essential.

W. AFRICA.

FROM THE REV. JOHN PAYNE.

Cape Palmas, Feb. 1, 1838.

Early this morning in company with my native head man, Tom Prince, and Manton, one of the more advanced scholars, I proceeded towards the *bush*. Our road, the first three miles, lay through cleared and generally level lands, so that the country had quite a civilized appearance. Indeed, the amount of such land throughout all this region, so far as I have seen it, has greatly surprised me. Instead of the vast unbroken forests, which I had expected to see, the traveller is every where delighted with the prospect of beautiful rice fields, extending, in some instances, almost as far as the eye can reach. I should think that the proportion of cleared land in this neighborhood bears a greater proportion to that which is still in bush, than (the former does to the latter) in that section of Virginia in which I was reared.

On the present occasion our road led us through the section of country, which one or two families are preparing for the reception of rice, the present year. I had therefore a good opportunity of observing the manner of preparation, and also of forming some estimate of the industry of the people. The land is cleared in the following manner. With a piece of flat iron, (called a bill-hook,) they cut out all the grass and undergrowth. The

larger trees are then felled either with the small axes of the natives, or by fire. The whole is then suffered to remain until perfectly dry, when fire is communicated, and frequently scenes of the most sublime and awful character are presented, the whole horizon, in the direction of the flames, being enveloped in smoke and flame. More than two months have now elapsed since the natives commenced clearing their farms, and they say that more than one must still pass, before they will be prepared for the reception of rice. This circumstance, taken in connection with the fact, that their farms are small (that is, their individual farms,) had led me to suspect that they could not be very industrious. What I saw to-day was well calculated to strengthen my suspicions; for, before proceeding very far, we found a group of six or eight seated upon and around a palm tree which they had cut down, and drinking the delicious wine it yields. As it was late in the day, there is reason to believe, that in this way they idle away most of the present season.

Leaving the rice farms we entered an immense forest separating the Cape Palmas lands from those of Wassa. So high were many of the trees through which we passed, that although numerous monkeys and other animals were heard chattering above our heads, we endeavored in vain to get a view of them. The great height of the trees, added to the dense foliage which covered them, shutting out almost every ray of the sun, and the thick jungle beneath gave to this part of the road a most gloomy appearance. This drear aspect of things around me, perhaps suggested to me the conversation which I commenced about this time with Tom, relative to the servants of the prince of darkness, known under the names of doctors, greegree, fetish, and devil-men, of whom we see so many, and of whose ill deeds we hear so much.

All doctors, according to my informant, are not fetish men, though the latter always perform the functions of the former. Women are often doctresses, though he did not state whether or not they could make *fetish*. The mode in which devil-men are called to their office, I will give. As soon as the young aspirant makes known his calling, a long ceremony is performed by way of introducing him into his preparatory course. Among others, his head is shaved, and his hair deposited with the man whom he first acquaints with his call. He then attaches himself to one or more regular fetish men, and spends two or three years in studying the various remedies for disease, and whatever is deemed necessary to qualify him for his profession. During this period he is permitted to wear nothing except clothes made of monkey's skins or grass, nor is he permitted to wash except in the rain. This latter circumstance renders the young doctors peculiarly loathsome. After the requisite time has been spent in preparation, a large meeting of devil-men is called, and by numerous ceremonies the candidate is installed into his office. Among other things, the hair, taken from his head when he became a

candidate, is returned, to be retained by him as a sort of commission to discharge the duties of his office.

The heathen, though Satan is believed to be the author of all the evil that befalls mankind, still offers all his sacrifices to him, and unblushingly styles himself the servant—the child of the devil. Oh, what “darkness covers the land,” what “gross darkness, the people!”

I had fairly finished my conversation with Tom, when we emerged from the dark woods, through which we had travelled about three miles, into the beautiful cassada fields of Wassa.

Passing over the beautiful field of Wassa, we came to a grove of trees, and presently the stack-like tops of native huts were descried, buried within its bosom. Upon entering the town, we found not more than half a dozen men, the rest having gone to their rice farms. Crowds of women, of all ages, however, and children, quickly surrounded us, whose severe scrutiny, and discordant jargon, afforded no very agreeable relief from fatigue and the scorching rays of a noon-day sun. But to my great joy presently, one, more considerate than the rest, brought a native chair and conducted me to a shady tree near the king's house, and another brought a mug of palm wine. This, when recently obtained from the tree, is the most delicious beverage I ever drank, but when allowed to ferment, it becomes highly intoxicating; and judging from the stupid appearance of the natives who are at this season nearly always under its influence, very injurious. On the present occasion, being quite sweet, after my long walk it was most refreshing.

I was now ushered into the king's apartments, these being upon a lot containing two or three houses, and surrounded by a fence of upright poles from ten to fifteen feet high. His majesty had arrived some time before, but had been occupied until the present time in preparing himself for an interview. I found him arrayed in a gown which I had given him on a former visit; and a more bearish-looking human being, my eyes had never before looked upon. He is more than six feet high, and of rather a light color. His eyes are large and blue, but always appear red and stupid as if he was under the influence of some intoxicating drink. While talking, he continually grits his teeth in the most fiend-like manner. He, however, *tried* to be kind, and professed himself friendly to the object for which I had visited his town, although such professions, I am sure, were prompted rather by the presents which he had, or expected to receive, than good feelings. For these feelings, if any thing can be inferred from expression of countenance, are surely strangers to his bosom. After sitting a short time, a large jar of palm wine was brought and placed between the king's feet. According to almost universal custom, the king partook, first, as they say by way of taking off the greegree. Having taken a plentiful potation, he poured some on the ground, and directed the interpreter to tell me, that this was given to God; no doubt in compliment to

me, it being usual in such cases to make a similar offering to the *devil*. This ceremony over I recommenced conversation with the king, in order to elicit, if possible, his real feelings in regard to education and religion. He repeated his former professions of a favorable disposition towards them, but could not be persuaded to give me what I told him would be the only satisfactory evidence of this, namely, some children to be educated.

A scene was presented just as I was leaving Wassa, which I must not forget to describe, as it will show that notwithstanding the natives manifest a disposition to give up their children to an encouraging extent to be educated, still, in the difficulty of obtaining, and keeping them after obtained, there is much that is revolting to the Missionary's feelings, and trying to his faith. Here, as in nearly all other Missionary stations among the heathen, the children are addicted to running away; and one of the objects of my present visit was to obtain two promising boys, Henry and Benjamin, who had lately left us. As soon as it was announced that I had arrived, the boys ran to the bush; and notwithstanding the father sent a messenger to find them, and soon after went himself, and my threats that if the boys were not found, his good name would be lost, with numerous other like arguments which I found it necessary to employ, he earnestly protested that they could not be found. In this I had reason to believe, afterwards, that he was sincere; for, on leaving the town, Kine (the father's name) followed us to a cross path leading to a rice farm, to which he suspected the boys had fled. Here remaining with me, he gave my head man such directions as would enable him to find them. The horrid shrieks which fell upon my ear soon made me sensible of Tom's success, and presently he made his appearance with a naked boy upon his shoulders, his feet dangling in the air, and using all his eloquence to be allowed to escape. It proved to be Henry, Benjamin having ran off while he was secured. For two miles he had to be carried, and continued his unavailing lamentations, notwithstanding his father accompanied us, for a considerable distance, in order to quiet him. After his grief had in some measure subsided, I was quite amused at the variety of inducements which he held out to Tom to allow him to go back. At one time he assured him that he would return the next day; at another, offering him a chicken, and finally a duck. Finding at length, however, that all was of no avail, he became satisfied and moved on cheerfully towards the Mission. He is an interesting boy, and has received sufficient instruction to make him sensible of moral restraint.

We had tarried too long at Wassa, and ere we reached the middle of the large forest through which we had to pass, the sun's last rays were falling upon the tops of the lofty trees, and exposed to our view numerous monkeys of a reddish hue, sporting hundreds of feet above our heads. I arrived at the Mission about 9 o'clock at night, not without serious apprehensions that ill consequences might result from exposure to night

air, and a walk of sixteen miles. The pleasure attending the termination of my journey was enhanced in no slight degree by the relief which it afforded to the loved partner of my bosom, who I found had been suffering much uneasiness lest some evil had befallen me in the bush.

Feb. 21st. Having felt much fatigue for two or three days subsequent to my late visit to Wassa, I was induced to abandon, for the present at least, the idea of preaching regularly at that place, and anxiously looked around for some more convenient station for this purpose. It was not long before I fixed upon a division of Cape Palmas town, called from the name of its *head man*, "Joe War's town." I accordingly visited this place to-day in order to make some arrangements preliminary to preaching. It is beautifully situated on Hoffman river, about one mile from its mouth, in a plain from two to three miles in length, and about one in breadth. As we walked over this lovely place, and saw the cattle browsing upon the rich grass which covered its surface, the similarity between it and the green meadows of my own Potomac was so great, that I could but pause for a moment and indulge the tender recollections of the joyous days of childhood which crowded upon my mind. On arriving in the town, I was introduced to "Orah" called "Soldier King," as the most prominent man in the town, though not the *head man*, or father of the family composing the population. The object of my visit was immediately stated to be the introduction of the regular worship of God amongst the people of his town. I endeavored to show him that God had a right to the services of men, as their Creator; to make laws and to demand obedience to them in a far higher sense, than *he* had to govern his children. I noticed the danger of disobeying God's laws on account of his great power, which I illustrated by reference to creation, and the awful punishment which he had threatened to visit upon such conduct. Having then repeated the decalogue, I called his attention particularly to the law requiring an observance of the Sabbath day, and told him if he desired God's favor, that he must use his influence to detain the people at home on next Sabbath to hear "God palaver." He expressed his approbation of what was said, and promised to do as I advised. Having thus "*set the palaver*" with Soldier King, we walked around to take a view of the town. The houses are generally larger than ordinary, with much greater space between, and here and there a beautiful shady tree, over-hanging them. The one offered for public worship, is of very excellent and peculiar structure. Unlike all other native huts I ever saw, it is oblong in shape, square at the corners, and in every respect like an American house, except being thatched. The interior, which the proprietor, who styles himself a proper gentleman, was very careful to show me, is quite neat. The floor, though made of clay, is very hard, smooth, and clean. The hearth is in one corner, and over it is suspended from four strings a kind of scaffold, upon which, I am

informed, is deposited their powder and whatever requires to be kept dry. On the floor against the side of the house, opposite the fire, is arranged a row of earthen country pots for holding water, palm-wine, &c., &c. Above these is hung a row of wash bowls, mugs, and pitchers, and still higher up, several lines of wooden bowls of native manufacture quite up to the ceiling. The use of these various utensils, Palm, the proprietor, was very particular in explaining to me, though I knew it very well, that like all other natives, he considered nearly all, and particularly the wash basins and pitchers, merely as ornaments, or as civilized nations do paintings and engravings. The town, I should judge, contains about 500 inhabitants, and being about two miles and a half from the Mission, offers great facilities both for preaching and establishing a Sunday school, both which, with the blessing of God, I shall make an effort to commence on next Sunday.

Sunday, Feb. 26th. Went to Joe War's town according to appointment. On arriving I found, as was expected, but few men in the town. I proceeded immediately to the house already engaged for religious purposes. Upon inquiring the cause of the absence of so many, I was informed that "Soldier King," with many others, had been called to the large town upon occasion of the death of some woman, but that most had gone to their rice farms. The Soldier King and Joe War, however, soon returned, and by the time I was ready to begin the exercises, a congregation of from 40 to 50, composed of men, women, and children, had assembled, all eager to hear this my first "*God palaver*." All present, except a few elderly persons who found blocks of wood and boxes enough for their accommodation, were seated on the floor. The congregation was made up of persons of all ages, from the hoary-headed old heathen, to the infant at the breast. Two individuals, however, in this motley crowd, presented a striking contrast with the rest. These were a devil-man and a doctress.

The circumstances in which I was now placed, were altogether of the most thrilling interest. I was now as I had long prayed and hoped to be, before a heathen congregation, about to proclaim to them, in many cases for the first time, "the unsearchable riches of Christ." How responsible, as well as interesting was my situation, I trust, was to some extent realized; and if ever, I did on *this* occasion pray sincerely that God would give me wisdom to say, and say in a proper manner and spirit, what he would deign to bless. The exercises were commenced by singing the hundredth psalm. Two or three natives who spoke broken English, together with a native and colonist boy, whom I took with me, united with me in singing. Having explained the nature of prayer, and told them what I was about to ask of God particularly, I requested all to kneel. Much mirth was excited in complying with this request. But this soon gave place to silence and solemnity, which, with one or two exceptions, continued during the exercises. The exercises were closed by singing the hymn "Almighty Father, bless thy word," &c., &c.

I had designed, besides having the regular religious services in this place, to attempt the organization of a Sunday school. These institutions, valuable every where, seem peculiarly so in heathen lands, where the objections of both parents and children are so strong against the latter leaving their homes and connecting themselves with missionary establishments. Moreover, their influence in causing the Sabbath day to be observed, now every where desecrated, is obviously of the greatest importance. Accordingly, after the regular services were over, I explained to the people the peculiar excellencies of Sunday schools, particularly as affording to their children the advantages of education, while at the same time they might be employed, on all lawful work days, in laboring for them. This view was important, as in nearly every case when applied to for their children, they plead a need of their services as an excuse for not giving them up. The parents were then requested, if they approved of the plan, to bring forward their children. Soon one little urchin approached, with faltering step, fearing greatly the consequences of approaching too near a white man. When, however, he gathered courage enough to lisp, A-B, there was a general move among the children to "Sabba Book," and I soon enlisted about a dozen, as permanent scholars. I caused Manton, one of our scholars who reads tolerably well, to assist in teaching, and took occasion to tell the people that our only object in educating their children, at such a great sacrifice of money and health, was that they might be employed as they now saw Manton was. They seemed much pleased, and four adults, three of whom spoke broken English, commenced with much earnestness to read their A, B, C. The plan of making the Mission boys assist in teaching in Sunday schools, bids fair to have a most salutary influence upon them, and the natives generally. It proves to both, that our objects are disinterested, and prepares boys for more extensive usefulness when riper years and more matured piety shall have qualified them for greater efforts. I was upon the whole, much pleased with the degree of success attending this my first attempt to benefit this people, and left much encouraged in the hope, that, if health and life were spared, God might make me the honored instrument in doing something to rescue them from their present wretched condition.

ACKNOWLEDGMENTS.

DOMESTIC MISSIONS.

Contributions received by the Treasurer of the Committee for Domestic Missions, from the 15th of June to the 15th of August, 1838.

VERMONT.			
Arlington, St. James' Church, offerings,	-	-	\$10 00— 10 00
NEW-HAMPSHIRE.			
Claremont, Union Church,	-	-	23 19
Portsmouth, St. John's Church, Missionary Society,	-	-	55 00— 78 19

MASSACHUSETTS.

Boston, St. Paul's Church, collection after meeting of Board of Missions, including premium on specie, (one half)	105 82	
Bridgewater, Mr. Edson, - - - - -	5 00	
Newburyport, St. Paul's Church, monthly offerings, - - -	5 00	
Webster, Mr. A. Hodges, - - - - -	5 00	
Wilkinsonville, St. John's Church, - - - - -	17 75—	138 57

RHODE ISLAND.

Woonsocket, St. James' Church, - - - - -	10 00—	10 00
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CONNECTICUT.

Fairfield, Trinity Church, - - - - -	4 96	
Hartford, Family Mite-box, - - - - -	7 00	
Middletown, Christ Church, offerings, (one half) - - -	14 00	
New-Haven, product of a pair of ear-drops, - - - - -	1 00	
New-London, St. James' Church, offerings, - - - - -	17 00	
Norwalk, Christ Church, collection, - - - - -	37 00	
Individual, a Friend, for Bishop Kemper's Mission, - - -	5 00—	85 96

NEW-YORK.

Auburn, St. Peter's Church, - - - - -	25 00	
Cooperstown, Christ Church, collection, (one half) - - -	4 11	
Fayetteville, Trinity Church, - - - - -	5 06	
Greene, Zion Church and Sunday School, offerings, - - -	6 80	
Lockport, Christ Church, offerings, - - - - -	5 00	
New-York, St. George's Church Association, for publishing portions of the liturgy in the Mohawk language, \$50, with interest, \$8 87, - - -	58 87	
“ General Theological Seminary, Miss. Ass., \$40, (one half) - - - - -	20 00	
Rye, Christ Church, offerings, - - - - -	10 00	
Whitehall, St. Paul's Church, for Missions in Illinois, subject to the order of Bishop Chase, - - - - -	30 00	
Individuals, a Friend, subject to Bishop Kemper's order, \$2; a friend of the Missionary Society, \$5, - - - - -	7 00—	171 84

NEW-JERSEY.

Newark, Trinity Church, J. W. H., quarterly, - - - - -	16 67	
Paterson, St. Paul's Church, \$5; Sunday School of the same, for Green Bay, \$3 46, - - - - -	8 46—	25 13

PENNSYLVANIA.

Erie, St. Paul's Church, Miss Ewing, - - - - -	3 00	
Holmesburgh, All-Saints' Church and Emmanuel Chapel, - -	20 00	
Oxford, Trinity Church, - - - - -	5 00	
Philadelphia, Christ Church, Ladies' Miss. Ass., semi-annual, for support of Missionary at Boonville, Mo., - - -	125 00	
“ St. John's Church, N. L., Ladies' Missionary Society, \$70, (one half) - - - - -	35 00	
Philadelphia County, - - - - -	5 00	
Individuals, K. C. S., for Bp. Kemper's Mission, \$5; M., \$10; E. A. G., \$2, - - - - -	15 82—	208 82

MARYLAND.

Baltimore, St. Peter's Church, Male Sunday School, - - -	6 00	
Baltimore County, St. Thomas' Parish, - - - - -	25 00	
Easton, from a lady, - - - - -	5 00	
Fredericktown, a friend, - - - - -	25 00	
Queen Ann's Parish, for South-Western Missions, - - -	15 00	
St. Margaret's, Westminster Parish, - - - - -	8 12—	84 12

VIRGINIA.

Clark County, Millwood, Frederick Parish, a widow's mite, \$7 50; collection, \$10 81; Mrs. Milton, \$5; Mrs. S. Page, \$5; Mrs. Byrd, \$1;—\$29 31, (one half) - - -	14 65	
Culpepper County, Providence, St. Martin's Parish, collection, \$8; Rev. Mr. Woodville and wife, \$2 38, - - -	10 38	
Middlesex County, from a lady, - - - - -	5 00	
Norfolk County, Norfolk, Christ Church, \$200 45, (two-thirds)	133 63—	163 66

SOUTH CAROLINA.

Beaufort and other places, from several ladies, being proceeds of the residue of pearls and jewelry, (one half) - -	17 50	
Beaufort, St. Helena Church, for support of Missionary in the West, \$280; Monthly offerings, \$50; "Ladies' Working Society," \$35; deduct premium for N. Y. funds, \$12 27,	352 73	
Society Hill, Trinity Church, monthly offerings, - -	24 00—	394 23

GEORGIA.

Athens, from the congregation, - - -	10 00—	10 00
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MISSISSIPPI.

Natchez, Trinity Church, Beneficiary Society and sundry individuals, for support of Missionaries in Mississippi, (in part)	75 00—	75 00
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INDIANA.

Evansville, St. Paul's Church, - - -	12 50—	12 50
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OHIO.

Granville, St. Luke's Church, W. S. Richards, annual, -	5 00	
Steubenville, St. Paul's Church, offerings, \$4; a female communicant, \$5; a friend of total abstinence, \$1, -	10 00—	15 00

MICHIGAN.

Edwardsburgh, St. Stephen's Church, - - -	2 50	
Detroit, C. G., - - -	4 00—	6 50

FLORIDA.

Apalachicola, Trinity Church, Mr. George Field, \$20; Mrs. E. D. Barry, \$20; Mr. A. Crook, \$10; Rev. Charles Jones, \$4; less, discount, \$4, - - -	50 00—	50 00
		\$1539 52

FOREIGN MISSIONS.

The Treasurer of the Foreign Committee acknowledges the receipt of the following donations from the 15th of June to the 15th of August, 1838.

NEW-HAMPSHIRE.

Claremont, Union Church, - - -	11 04	
Portsmouth, St. John's Church, Miss. Soc., \$25; for Africa, \$15,	40 00—	51 04

MASSACHUSETTS.

Boston, St. Paul's Church, at public meeting of Board of Missions, (one half) - - -	105 82	
A lady, - - -	5 00	
Bridgewater, Mr. Edson, - - -	5 00	
Marblehead, St. Michael's Church, monthly offerings, -	30 00	
Newton, Lower Falls, St. Mary's Ch. Par. Miss. Soc. for Africa, -	40 00	
Juvenile Miss. Soc. of do. for schools in Africa, -	5 00	
Sunday School of do. for do. - - -	5 00	
Roxbury, St. James' Church, Juvenile Miss. Soc., for School at Athens, - - -	20 00	
Miss. Association of said Church, for Africa, -	50 00	
Wilkinsonville, St. John's Church, - - -	17 75—	283 57

RHODE ISLAND.

Lonsdale, Christ Church, - - -	10 00	
Woonsocket, St. James, S. S. monthly offerings, -	7 50—	17 50

CONNECTICUT.

Fairfield, Trinity Parish, - - -	5 04	
Meriden, St. Andrew's, savings of a family during Lent, -	7 00	
Middletown, Christ Church, offerings, -	14 00	
" Juvenile Miss. Soc., for Crete, -	5 00	
New-London, St. James' Church, offerings, -	17 00	
Newtown, Trinity Church, - - -	10 00	
Stratford, Christ Church, Miss. Association, -	52 00—	110 04

NEW-YORK.

Batavia, St. James' Church,	-	-	-	7 50
New-York, a friend of the Miss. Soc.,	-	-	-	5 00
" a lady,	-	-	-	5 00
" General Theological Seminary Miss. Ass., (one half)	-	-	-	20 00
Onondaga Hill, two ladies of Zion Church,	-	-	-	2 00
Troy, St. Paul's Church,	-	-	-	123 86
Unadilla, Otsego County, St. Matthew's Church,	-	-	-	10 00— 173 35

NEW-JERSEY.

Burlington, St. Mary's Church, Ladies' Sewing Circle, remainder of pledge of \$50 for 1833, to support a teacher in School at Athens,	-	-	-	40 00
Newark, J. W. H., quarterly payment,	-	-	-	8 33— 48 33

PENNSYLVANIA.

Philadelphia, N. L., St. John's Church, Ladies' Miss. Soc., (one half)	-	-	-	35 00— 35 00
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MARYLAND.

Anne Arundell Co., Westminster Parish, St. Margaret's,	-	-	-	6 12
Baltimore Co., St. Thomas' Parish, one half of annual subscription to Missions,	-	-	-	25 00
Baltimore, St. Paul's Church, Female S. S. Ass., for Africa,	-	-	-	2 00
Frederick, Miss Ruth Swearingen, for School at Athens, Greece,	-	-	-	20 00
Fredericktown, a friend, for School at Athens, \$50; for African Mission, \$25,	-	-	-	75 00
Prince George Co., St. Matthew's and Zion Churches,	-	-	-	107 50
Rev. Mr. Williams,	-	-	-	2 00— 237 62

VIRGINIA.

Fredericksburg, St. George's Church,	-	-	-	30 00
Middlesex County, a lady, \$5; Catharine E. Cook, \$3; a gentleman, 25,	-	-	-	8 25
Millwood, a widow's mite, \$7 50; collection in Ch., \$10 81; Mrs. Milton, \$5; Mrs. S. Page, \$5; Mrs. Byrd, \$1; (one half of which)	-	-	-	14 66
" From three little boys, \$2, Africa; Miss Nelson, \$2 50, Ladies at Long-Branch, \$12 50, Athens; Infant School Soc., for Mrs. Benton, Crete, \$12 50; S. S., for education of African youth, \$20,	-	-	-	49 50
Norfolk, Christ Church, \$66 82, \$30 of which to be appropriated for the benefit of an African pupil, to be selected by the Rev. Mr. Minor,	-	-	-	66 82— 169 23

SOUTH CAROLINA.

Beaufort, proceeds of sale of residue of jewelry received from the ladies of Beaufort and other places, (one half)	-	-	-	17 50
" St. Helena Church, monthly offerings, \$25; Ladies' Miss. Soc., for Greece, \$100; Working Soc., for Africa, \$35,	-	-	-	160 00
Society Hill, Trinity Church,	-	-	-	19 00— 196 50

OHIO.

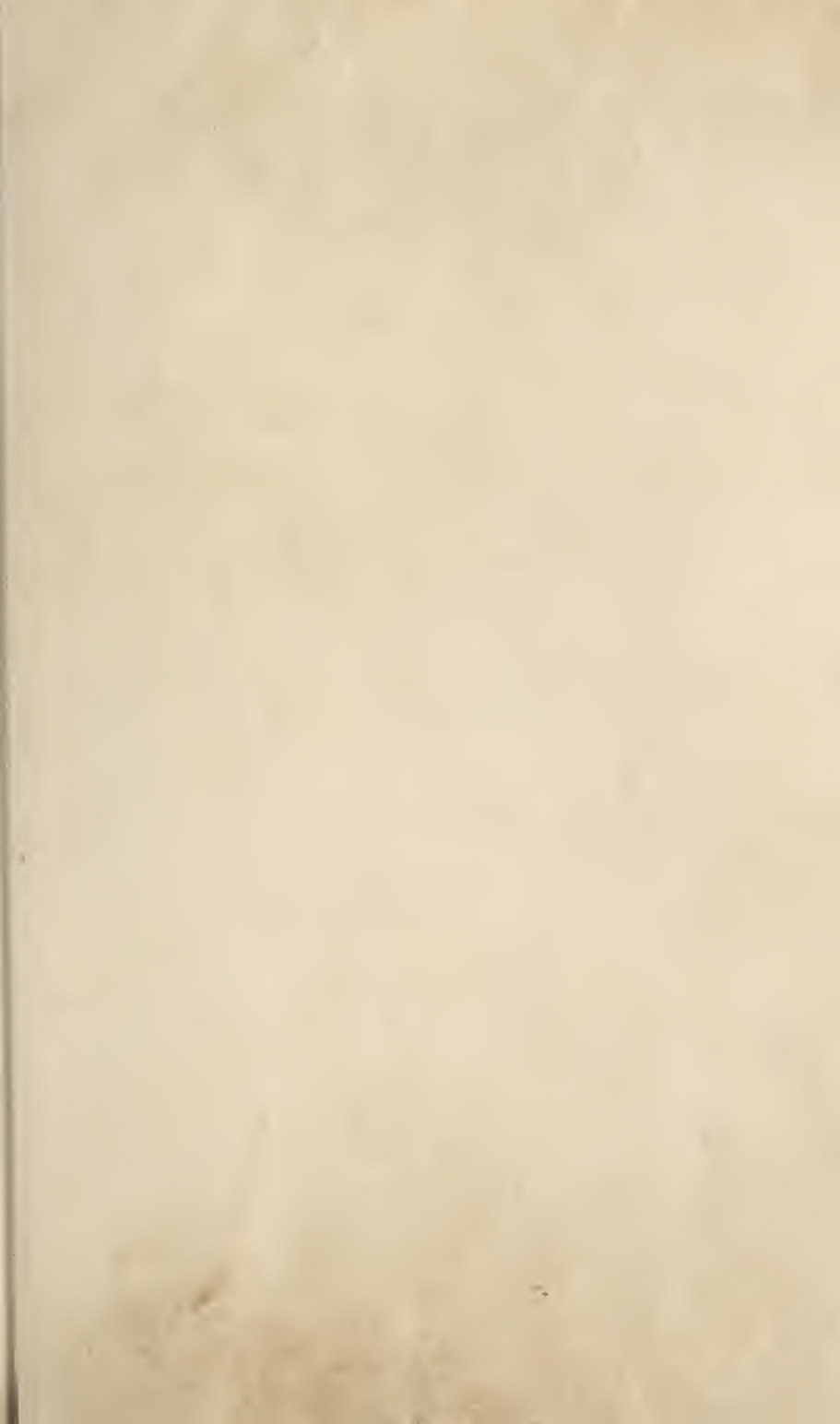
Cincinnati, Christ Church, for Greek Mission,	-	-	-	25 00
Circleville, St. Phillip's Church,	-	-	-	8 00
Columbus, Trinity Church, for Greece, \$5 25; for general purposes, \$15 50,	-	-	-	20 75
Cooperstown, Christ Church, (one half)	-	-	-	4 11
Gambier, Harcourt Parish,	-	-	-	4 25
Granville, St. Luke's Church,	-	-	-	3 00
Steubenville, St. Paul's Church, \$4; a female communicant, \$5; a friend of total abstinence, \$1; a colonizationist, for Africa, \$1,	-	-	-	11 00— 76 11

MISSOURI.

St. Louis, Mrs. Mary Robert, for School at Athens, Greece,	-	-	-	5 00— 5 00
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Total,	\$1403 30
Less, disct. and postage,	2 06

(Total from June 1, \$2064 74.) \$1401 24



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